

THE *Pam 77*
WAY OF LIFE REVEALED,
AND THE *5.*
WAY OF DEATH DISCOVERED;

WHEREIN IS DECLARED
Man's happy Estate before the Fall,
His miserable Estate in the Fall,
AND THE
Way of Restoration out of the Fall,
Into the Image of God again,
In which Man was before the Fall;

ALSO,

The Bye Paths, Crooked Ways, Wiles, Snares,
and Temptations of the Enemy of Man's Soul discovered, who goeth about as a roaring Lion, seeking how he may insnare, and devour those who are in any measure escaping out of his Ways of Death and Destruction.

A NEW EDITION.

By CHARLES MARSHALL.

L O N D O N :

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1794.



TO THE

R E A D E R.

BE serious when thou takest in hand to read this following Treatise, and have a single regard unto the inward estate of thy immortal soul; and let thy spirit bow down to the measure of the spirit of God given thee to profit withal, that by it the eye of thy understanding may be opened, so wilt thou see the things herein contained, which concern thy own eternal welfare: and let not thy own thoughts and imaginations, in the wisdom from below, which is sensual and earthly, be judge therein; but stand still, out of thy own comprehendings, ascendings, and descendings; and let a true and diligent regard be had to the word in thy heart and mouth, there placed, that thou mayst obey it and do it; so will thy heart be truly opened to read with delight the things herein opened by the spirit of truth, which searches all things, yea, the deep things of God, and the travail in spirit, which is for opening the eyes

TO THE READER.

of the blind, and unstopping of the ears or the deaf, will be answered, and the Lord God Almighty will have his honour from his own workmanship, and thou the benefit; which is the desire, travail, and breathings of him, who is a traveller for Sion's perfect deliverance.

C. M.

Bristol, the 2d of the
seventh Month, in
the Year 1673.

THE

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Way of Life revealed,

AND THE

Way of Death discovered, &c.

IN the beginning God created the heaven and the earth; and after he had made all things on the earth, he made man in his own image, formed him of the dust of the ground, and breathed into him the breath of life, and man became a living soul: and the Lord planted a garden in Eden, and there he placed the man whom he had formed; and out of the ground the Lord God made every tree pleasant to the sight, and good for food to grow; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil: and he that made man in this estate, gave him a law to preserve him therein, as the Scripture of truth witnesseth, saying, *And the Lord God commanded the man, saying, of every tree in the garden thou mayst freely eat; but of the tree of knowledge of*

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good and evil, thou mayst not eat; for in the day thou eatest thereof, thou shalt surely die. Now God saw every thing that he had made, and behold it was very good; the tree of knowledge of good and evil was good, but not for food: and man was endued with that divine wisdom, that when the Lord God brought of every beast of the field, and fowl of the air, to Adam, he gave names unto them; and whatsoever Adam called every living creature, that was the name thereof: so here was man's station in the image of God, a living soul, a noble plant, wholly a right seed, filled with divine wisdom and virtue, cloathed with innocency, covered with glory, adorned with celestial beauty, in the continual enjoyment of the love and favour of the eternal Being of all beings, having his daily conversation with him that made him; no death, no darkness, no sorrow, no occasion of tears, no transgression, no knowledge of evil, dwelling in the innocent life itself, placed in the garden, into which came the river out of Eden that watered it. Oh, blessed state! oh, happy condition! oh, inexpressible enjoyment, undeclarable beauty and glory! it is beyond the tongue of man to declare fully that blessed, happy estate of joy, peace, virtue, purity, holiness, righteousness, and fruition of life, which man was in before he transgressed the royal law of God.

Man's miserable Estate in the Fall.

BUT now he, who kept not his first habitation, neither abode in the truth, envied man's happiness in the truth, and therefore, as a serpent, more subtle than any beast of the field which the Lord God had made, came to the woman, who out of the man was made, and said, *yea, bath God said, ye shall not eat of every tree of the garden?* the woman said, *we may eat of the fruits of trees of the garden; but of the fruit of the tree which is in the midst of the garden, God bath said, ye shall not eat, neither shall ye touch of it, lest ye die.* And the serpent said to the woman, *ye shall not surely die, for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil:* and here the serpent got an entrance. And when the woman [mark] saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit, and did eat, and gave also to her husband with her, and he did eat,

and the eyes [mark] of them both were opened: here the God of the world prevailed, so as to open an eye that saw evil pleasant, and to blind the eye in these children of disobedience, that they should no longer behold the glory of God, &c. and here they became naked, having lost the robe of righteousness, and garment of innocence, and then made aprons of fig-leaves to cover their nakedness; and they heard the voice of the Lord God walking in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God; and the Lord God called unto Adam, saying, *Where art thou?* And the man said, *I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself:* And the Lord God said, *Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?* who began to excuse himself, saying, *The woman thou gavest to be with me, she gave me of the tree, and I did eat:* And the Lord God said to the woman, *What is this that thou hast done?* and the woman said, *the Serpent beguiled me, and I did eat:* And the Lord God said unto the serpent, *Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; on thy belly shalt thou go, and dust shalt thou eat, &c. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

beel. So the Lord sent Adam forth from the garden to till the ground, &c. And placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way to keep the way of the tree of life.

Oh miserable change! oh deplorable alteration! oh lamentable state, undeclarable undone condition, inexpressible fall! what! he that was in the image of the incorruptible being, a living soul, inhabiting in the garden of the Lord, where the tree of life was, and the splendor of the glory of the Divine Being was known and enjoyed, driven from all into the earth, and not only so, but the cherubims and flaming sword, that turneth every way, placed to keep the way of the tree of life: be astonished, oh heavens, at this, and be horribly afraid, oh earth! the Lord God brought up children, and they rebelled against him.

Now, what was the cause and ground, O ye sons and daughters of Adam, that brought this wonderful change, that brought man into this deplorable state and condition? was it not disobedience to the righteous law of God? did not sin enter into the world through disobedience, and death by sin? and is not sin continued in the world through disobedience? is there any other way by which sin enters now, than it did then, and death by sin, which has reigned over all, and reigns over all who are in the fallen estate

from God, even over them that have not sinned according to the similitude of Adam's transgression? for all have not sinned according to his similitude, who was deceived with an expectation of an higher estate than that in which the Lord God had placed him: but all iniquity, of what similitude soever, is one in the ground, and becomes a separater of man from his God: so the ground of all iniquity and transgression that ever was, is, or shall be, is man's disobeying the righteous law of God; disobedience whereunto bringeth death.

But what was that which in Adam died? and what was the death; seeing that the Lord said, *In the day thou eatest of the tree*, before mentioned, *thou shalt surely die*; and yet, though he did eat thereof, he lived outwardly, and had children?

It was the inward man that died, which was so made by the living breath of the Almighty; for man going out of the counsel of the Lord, by his disobedience came to be alienated from the life of God, and so became insensible of that primary life in which he was wholly a right seed, and a noble plant: in his degeneration he became inwardly dead; the inward senses of the inward man were lost; the inward ear was stopped; the inward eye was blinded; the inward sense of tasting how good the Lord is, the inward feeling after the divine virtue, which is all power, life, love, and

and joy; the inward sense of smelling his garments, that smell of myrrh, and of the spikenard spiritually, were all lost; and instead thereof, an ear opened, that hearkned to the voice of the stranger; and an eye opened that saw the forbidden fruit pleasant and desirable; the heavenly cloathing of innocency, meekness, and resignation lost; and thus he came to be without God in the world; and here, in this estate, man was altogether out of a capacity of abiding in the garden or partaking of the heavenly tree of life, that was in the midst thereof; and in this estate are all the unconverted sons and daughters of men, notwithstanding all fig-leaf coverings of professions.

But as the law of the spirit of life breaketh forth in its manifestation, and the sons and daughters of men come with it to be awakened, they will have the sight and true sense of their inward estate and condition, which will indeed cause a cry to arise in the soul, Oh wretched estate! oh miserable condition! And here the entrance of sin comes to be seen, which hath brought death; for the wages of sin is death, which was the death that came over Adam, and over all since, that have disobeyed the righteous spiritual law of God, which is just, holy, and good, and was before transgression, which law bringeth to Christ, the promised seed, the gift of God, which is eternal life.

Now, man being thus departed out of that nature, image, and seed in which man had his being before transgression, is become the degenerate plant of a strange vine, before the Lord God that made him: and from the sons and daughters of men, as they stand joined to this nature and seed of the serpent, which hath defiled man in soul, body, and spirit, proceed these branches and fruits of iniquity, to wit, pride, envy, emulation, strife, variance, debate, hatred, wrath, anger, murder, inordinate affection, concupiscence, lasciviousness, wantonness, vanity, uncleanness, fornication, adulteries, love to this world, drunkenness, revelling, idleness, swearing, cursings, cheating, defrauding, double-dealing, evil-speaking, back-biting, covetousness, idolatry, witchcraft.

Man being thus fallen from God into this miserable deplorable state, the Divine Being, in his endless, boundless, fathomless loving-kindness, hath opened a way by which mankind might be restored up to himself again; which way is the promised seed, concerning whom he said to the serpent, *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* So herein was the tender mercy of the everlasting God extended unto mankind, in giving the seed, to wit, Christ Jesus; else all would have been as Sodom, and like unto Gomorrah, which God destroyed

destroyed with fire in his wrath: so this is that one seed, on which he hath laid help, who is mighty to save, who is the image of the invisible God, the first-born of every creature, in which image man was before the transgression, who was glorified with the Father before the world began: this is he, of whom, in the name of the great Jehovah, I give testimony, that he is the way of life and salvation; and that there is no other name by which any man can be saved, than by him who was, and is, and is to come, who was from everlasting to everlasting, the rock of ages, which followed Israel, and was in the church in the wilderness, as Stephen testified before he was stoned to death: this is he, who is without beginning of days, or end of life; who in the fulness of time was manifest, taking on him not the nature of angels, but the seed of Abraham, for whom there was a body prepared, in which to do the will of his father; who, after he had accomplished it, ascended where he was before, far above all heavens, that he might fill all: this is the Emmanuel, God with us; Jesus, the Saviour; Christ, the anointed; who hath been called by several names, and spoken of under several denominations and appellations, through the mouths of his servants the prophets and apostles in ages and generations by-past: this is the only beloved of the ransomed, and this is our friend.

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And now he is arisen and arising, who is the ancient of days, in the might of his power, and is revealing himself the good old way, and path of life, whose out-goings have been from everlasting; in which way Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, and all the servants, prophets, apostles, and saints, of the most high God walked, through all ages and generations; which way was before all the invented ways and worships were, which have been set up in the will and time of man; for all the holy men of God, and saints of the most high, worshipped God in the spirit of holiness, in which they were accepted of him, who is the God of the spirits of all flesh: and no outward performance whatever, performed by any, through ages and generations, was any farther acceptable unto the Lord, but as performed in this spirit.

The Way of Restoration out of the Fall into the Image of God again, in which Man was before the Fall, &c.

BUT how salvation comes to be wrought by him, and how mankind may be brought again into him, who is the way, the truth, and the life, and brought from under the power and dominion of the seed of the serpent, in which by nature all have been the children of wrath, is indeed the thing that lieth on my spirit weightily to demonstrate, having obtained mercy to see this way of life and salvation revealed and opened; and not only so, but a necessity hath been and is upon me to preach the gospel of Christ Jesus, and declare the way of life and salvation to my countrymen, through this island of England; and now a necessity is also upon my spirit, to leave a testimony of the same on record.

This is generally confessed, that in the first Adam all die, and in the second man Adam, Christ the Lord, all shall be made alive: but
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how mankind comes out of this state of death, in the first man Adam, into this state of life in the second Adam, is that which the wisdom of this world never knew, never saw, never understood, nor comprehended truly or rightly: man, by that wisdom, hath only imagined and conceived something in the carnal mind concerning this great mystery, and therein hath set up many inventions of the way of life and salvation: and into these many ways of man's inventions and imaginations, set up in the fallen wisdom of man, there have been the several calls, lo here, lo there; but the day is dawning, and appearing, and now breaking forth more and more, magnified and praised be the name of the infinite, Almighty God, wherein all invented ways, set up in the will and wisdom of man, that is earthly, sensual, and devilish, shall come to an end.

And now, in the name of the mighty God, all the graven images, the work of men's hands, and earthly wisdoms, shall be broken to pieces, and ground to powder; the mouth of the Lord of Hosts hath spoken it, who will perform it by the might of his arm, and by the strength of his power.

And therefore, tremble, tremble, all ye image makers of all sorts, who have been making and framing likenesses of the way of life and salvation, in your fallen wisdoms and corrupt wills, and have made gods thereof,
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and have fallen, bowed down to, and worshipped them; so that it may be said of Christendom, so called, as it was once said of Israel, *As are thy cities, so are thy gods, O Israel!*

But now is the fulness of time come and coming, wherein the ancient way of holiness, in which the righteous walked through all ages and generations, is cast up, manifest and manifesting; which way is Christ Jesus, the gift of the Father's love unto the sons and daughters of men, who hath, as before-mentioned, been preached up and declared of by his servants, messengers, prophets, and apostles, under several denominations and appellations, according as he was pleased to manifest himself in and to them, and as his spirit gave them utterance: amongst many other appellations, he hath been declared a *Priest for ever after the order of Melchizedeck; the rock that followed Israel, who was in the church in the wilderness; a king, a lawgiver; wonderful, counsellor; prince of peace; a branch, a light, to lighten the Gentiles; the arm of God's salvation; a covenant; Messiah; a leader; a commander; a captain: the horn of God's anointed; a stone of stumbling; a foundation laid in Sion; the corner stone; the word of God; the word that was in the beginning; the true light, that lighteth every man that cometh into the world; the truth; the way and the life; King of kings; Lord of lords; Christ; Emmanuel; Jesus;*

Jesus; the beginning of the creation of God; the first-born of every creature; the first-begotten from the dead; the faithful witness; Alpha and Omega; bright and morning star; the image of the invisible God; the offspring of David: under these, I say, and other names and denominations, hath he been spoken and declared of, and by, who still hath a name that no man knoweth but himself, who is that one eternal fountain of blessedness, and the one precious Saviour; and there is no one besides him, although diversly denominated, according as his spirit gave utterance, to demonstrate him to those unto whom his servants spake, prophesied, and wrote.

And now, by the ancient power of the Holy Everlasting God, is he preached up, under the denomination of *LIGHT*, in this island of the Gentiles, according as was prophesied of old, by Isaiah, chap. xlix. ver. 6. who said, *It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth; which is one with the testimony of John, chap. i. saying, In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made: In him was life, and the life [mark] was the light of men; and the*
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light shineth in darknes, and the darknes comprehendeth it not. There was a man sent from God, whose name was John; the same came for a witness, to bear witness of the light, that all through him might believe: he was not that light, but was sent to bear witness of that light that was the true light, which lighteth every man that cometh into the world, &c. And to this agrees the testimony of just Simeon, who came by the Spirit into the temple, and took the child Jesus into his arms, and said, Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. This is he of whom we testify, whose light is the way to life: And this is the condemnation, that light is come into the world, and men love darkness more than light, because their deeds are evil: for every one [mark] that doth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd; but he that doth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

Now this light, which the servants of the most high testified of, is that which hath been spoken of and denominated under several names: for this manifestation of God in man is sometimes called the word, the spirit, the law, the grace of God; now the
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word, light, grace, law, spirit, are all one in nature, although diversly named : Moses called it the word, and directed to this word in the heart and in the mouth ; which Paul, that illuminated man, rehearsing, saith, *Say not in thy heart, [mark] who shall ascend into heaven, that is, to bring Christ down from above ; or who shall descend into the deep, that is, to bring Christ up from the dead : but what saith it ? the word is nigh thee, even in thy mouth, and in thy heart ; that is, the word of faith that we preach.* This is the sure word of prophecy unto which Peter directs to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in the heart.

This light is the law of the spirit of life, wherewith Paul was acquainted, that warred in his mind against the law of sin and death, which was in his members : this light is the law in the heart, and the spirit in the inward parts, the new covenant of God Almighty : this is that which converts the soul ; which law Paul delighted in according to the inward man : this law is light, of which the Scriptures of Truth plentifully testify : this is that grace that Paul declared, brings salvation, which hath appeared to all men ; which law, light, spirit, grace, gift, hath in measures, as God's talents, appeared unto all men, which teacheth all that are led, taught, and guided by it, to deny all *ungodliness and worldly*

worldly lusts; and not only so, but also, to *live soberly, godly, and righteously in this present world*: this is that grace which the Lord, the giver thereof, said to Paul, was sufficient for him to deliver him from the temptation, the thorn in the flesh, of which the same Apostle said unto the Ephesians, *by grace ye are saved, &c.* And this is the manifestation of the spirit, spoken of by Paul, which is given to every man to profit withal. And this is that good spirit of the Lord given to Israel, who rebelled against it, as the old world did, unto whom the Lord said, *my spirit shall not always strive with man*; of which word, law, light, grace, and spirit, given to be the leader and guide of mankind out of sin and death, and darkness into which man fell, through disobeying the righteous law of God, as is afore declared, the holy Scriptures give clear and full testimony, as hath been demonstrated. But now, that which is ready to arise, is an objection in some, whose understandings are not opened, whose searchings to comprehend, and inquiries after the way of man's salvation, stand in that wisdom that is from below, and in the will and reason of man degenerated from the life of God, which is, whether the preaching up this word, light, law, spirit, and grace of God manifest within, hath not a tendency to make Christ Jesus his appearance in the flesh, his sufferings, death, resurrection, and ascension as to be invalid? unto which

which I answer, nay: forasmuch as no persons ever did, do, or shall truly see, discern, know, understand, or enjoy the benefit of Christ Jesus his manifestation in the flesh, but as their hearts were, are, or shall be opened, and understandings illuminated by the light, which is a measure of the divine fulness that dwelt in him, and is communicated to, and placed in all immortal souls; as the universal love of God, extended in the son of his love to all the families of the earth; as the revealer and discoverer of the will of him from whose divine fulness it comes, and issueth forth itself universally: for the Scripture thus witnesseth, that *no man knoweth the things of a man, save the spirit of a man which is in him; even so the things of God knows no man but the Spirit of God.*

The hearts of the Jews not being seasoned with this grace of God, and ignorant of the gift of God, which is eternal life, they neither discerned, loved, nor received Christ Jesus, when manifested in that outward bodily appearance, but rejected him; notwithstanding they professed love, honour, and regard to the prophets, and were in expectation of the fulfilling their prophecies, of the coming of the Messiah, who in due time came, and yet they did not receive him, but instead thereof set themselves against him, taking counsel from time to time how they might slay him, though in words they professed

essed an earnest waiting for him: so in this day, age, and generation, there are many, who by their words do profess they believe his coming in the flesh, and his sufferings, death, resurrection, and ascension; but yet having their faith consisting in outward notions, and having no inward experience of the end of his coming, nor of the virtue of his sufferings, death, resurrection, &c. they are enemies in their minds to his second appearance, and coming without sin unto salvation: so there is a necessity for all the sons and daughters of men to come to, and obey this divine spiritual principle, which is placed in their consciences by the living eternal God, that thereby the eye which hath been blinded through disobedience, by the god of the world, may be opened; for, until this in some measure be effected, the mystery of godliness, which is great, can neither be seen nor understood; and therefore Christ said, finding the woman of Samaria ignorant of himself, who was and is that great mystery, and the gift of the Father's love, *If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water.*

The travail in spirit of the messengers and servants of the Most High in ages past, was the same as now it is, viz. *To turn people from darknes unto light, and from the power of Satan to the power of the living God; thereby*
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in no wise invalidating Christ Jesus his manifestation in that bodily appearance, neither his sufferings, death, resurrection, or ascension; but bringing all people, guided thereby, unto that which will open the eyes of their understandings, whereby they all come unto such a condition and spiritual understanding, as to see and know their benefit by that appearance of the Saviour of the world; for this we testify, all are perfected by that one offering that are sanctified. But here ariseth another objection by some, who may come so far as to own and confess, that there is a principle or light in man, that discovereth sin, and teacheth man to do justly and equally, which some call morality, but, that this light or principle in man is of a saving property, and of the nature and quality of the Divine Being, many for want of understanding do deny, and so are found opposers of truth itself, and stumble at the corner stone, which indeed in all generations hath been to many men a stone of stumbling and rock of offence, which thousands, giving themselves up to be guided by their own wisdom and prudence, reject, yea, those accounted the wise master builders, professors of God and Christ, being ignorant of the root and offspring of David, have and yet do reject this corner stone.

Now, for the sake of all who do or may desire after the true and saving knowledge of Christ Jesus, it is on my spirit yet further to
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things, neither the one nor the other, whilst the ground of thy profession did not, or doth not spring from the immediate work of God, and daily operation of his eternal power in thy heart; but come down into pure obedience to the pure still voice of the spirit, and gift of God in thy own heart and soul, which will, as thy inward ears are attentive, direct thee in the narrow way of life eternal, in which thou shouldest walk: so coming here, you come to that which moved in the hearts of many, years since, God-wards, which was that which wrought many into the tenderneſs before ſpoken of; herein walk, and be faithful, and it will lead to the fountain of bleſſedneſs, from which it came, and unto the horn of God's anointed; and to Shiloh ſhall be the gathering of thousands through the nations, tongues, languages, and people; and the mountain of the Lord's houſe ſhall be exalted, through this great day of trial, tribulation, and anguiſh, upon the top of all the mountains.

So the Lord God Almighty, by the arm of ſtrength, reach all hearts that have any breathing, panting deſires after him, amongſt all profeſſions, and pull many as brands out of the fire. So breathes my ſoul, who am a traveller for the univerſal

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sal visitation and deliverance of the seed of Jacob, and raised up to prophecy of the things which shall come to pass, and be fulfilled in their time and season.

CHARLES MARSHALL.



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